

JANUARY.

THE

# MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIII.

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"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

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CANTERBURY, N. H.

1893.

# THE MANIFESTO.

## CONTENTS.

	Page.
Light on Our Destiny,	3
Mercy Seat,	4
The Old Year,	6
Economy,	7
Letter, -D. Orent,	9
Without Fault,	10
Passing Moments,	11
Planting Seed,	11
Gently,	12
Editorial,	12
The Best we Can,	14
Notes About Home,	15
Cheerfulness,	20
Tempering Process,	21
Growing Right,	22
Deaths,	22
Kind Words,	23
Music—Life Eternal,	23
Books & Papers,	24

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THE  
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Published by the United Societies.

VOL. XXIII.

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"Cast thy bread upon the waters; for thou shalt find it after  
many days."—Eccl. XI., 1.

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EAST CANTERBURY, N. H.

1893.

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# The Manifesto.

VOL. XXIII. •

JANUARY, 1893.

No. 1.

## LIGHT ON OUR DESTINY.

O. C. HAMPTON.

I AM greatly interested in an article in the August Number of the *MANIFESTO* over the signature of A. J. C. The writer puts the following query (viz.) "Blest as we are with a three-fold life (or a three-fold manifestation of the *same* life) physical, mental and spiritual, who is able to solve the problem of its equal growth?" And again "Do we not use so much time and strength in the maintenance of the body that the mind is crippled and the soul undeveloped?" Momentous questions indeed! But is there no remedy? For we must confess that we *do* just as is intimated in the queries.

I believe there is an all-potent remedy for the difficulty therein named. A part of this remedy may be indicated in two words (viz.) *Systematic Arrangement*. In further elaboration of this subject, I may say it is hardly possible to conceive how much time can be saved by a systematic allotment of time and duties.

Suppose we should resolve that as twenty-four is divisible by three (the departments of our being, assigned by the interesting writer) we will labor

with our hands for eight hours faithfully each day—to procure our physical necessities—eight hours for mental and spiritual improvement and recreation—and eight hours for sleep.

This is quite possible to bring about by scientific and systematic allotment of our duties and several avocations. But first of all, can a luxurious, or (even voluptuous) method of living, consisting of flesh of animals, fish, eggs and butter be made by working eight hours a day? Nay, it cannot. Because the expense of feeding and rearing a cow a pig or horse in the way of food, shelter and attention has been estimated to be about eight times that of a human being fed on vegetables, farina and fruits.

The corn necessary to raise a pig will go several hundred per. ct. farther in sustaining the life of a man, than the pork, after it is ready for use, but thank God the pig is no longer allowed to be eaten among Believers. This pig estimate will answer for an aggregate for most four-footed beasts. Now if we wish for less toil to get a mere livelihood let us not forget that "we can't have the cake and eat it both." Neither can we afford to be foolishly overstocked with clothing. I recollect a

long time ago, I was appointed to take a schedule of the pairs of shoes each member owned. I was more than astonished! I was utterly confounded. Some had as high as sixteen pairs. What they wanted of so many I could not conceive. I have known persons possessed of one and even two large chests full of clothes and yet never allow any opportunity to get more, pass unimproved. An equal development of the triune phase of our existence is utterly impossible under this extravagant and inconsistent regime. Again, how many things go to waste from inexcusable carelessness!

Without a vigorous retrenchment in all these things by which the expenses of physical life might be prodigiously curtailed, the fond hope of a life more in accordance with the laws our triune existence will, I fear have to be abandoned for the present, and until we have traveled through another decade of sorrow and unrest.

A word or two about the systematic economy of time. I have known school teachers to complain that they could not find time in a single day to teach spelling, reading and arithmetic and possibly geography. Now I have taught school for a great many years but I never had any difficulty in finding time to teach spelling, reading, writing, grammar, arithmetic, algebra, physiology, chemistry, and one year added geometry and German.

Perhaps you will say I must have crowded out recess entirely—Not so, but instead of allowing recess for fifteen minutes only, I allowed it for half an hour twice each day. It was all done merely by systematic ordering

of time, and I have not the least doubt but the same time saving policy would work the same good results in regard to all our duties and various avocations. But I do not wish to further trespass upon the space of the MANIFESTO or the patience of the reader and so I will stop.

Union Village, Ohio.

### THE MERCY SEAT.

ALONZO G. HOLLISTER.

*"In this is love; not that we loved God, but that He loved us, and sent forth his son, a propitiation concerning our sins. And he is a propitiation not only concerning ours, but also concerning the whole world."—1 John, ii., 2.*

THE human memory is a marvelous instrument for recording conduct and everything that engages attention, beyond possibility of destruction by fire, or catastrophe, or time's flight, or wear, or by death and dissolution of that delicate chemical vesture, within which its sensitive texture is wrought.

Though creatures forget the act, its record remains to testify in a season of judgment, beyond the power even of its owner to erase. Only the Divine Wisdom that ordained its laws, could devise means to infuse an antidote, to correct, to cover or efface from the life undesirable memories that testify against the actors, or neutralize their ill effects and bury evil conduct and its consequences in perpetual oblivion.

Hence we look to Divine revelation for the true method of atoning for sin, and casting it out of heart and memory. Jesus testified, "The Father judges no man, but has committed all

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judgment to the Son, that all men may honor the Son, even as they honor the Father." The Father is honored by honoring his messengers. "He has given him authority also to execute judgment, because he is the Son of man." This teaches that the Father has committed to man, the judgment of things pertaining to man. God in the conscience, is but one's individual portion of God, and if it be unable to preserve one from sinning, how can it perform the greater office of taking away sin and restoring lost liberty without external aid, by confession before a witness. Partial judgments do indeed, arise at times in the conscience and understanding, sufficient to turn their subject from an evil course, but they do not erase past sins, nor purge corruption from the heart.

The Son of man alluded to, is not a particular person, but a character, which includes many in one spirit. For it is written, "The saints shall judge the world." Hence, this Son of man is the regenerated, new man, and heir of all precious things promised to man. He does not become such without passing through the ordeal which takes away sin and purifies the soul. To be qualified judges, they must be tested by the same standard that is to be applied to others in their presence. Hence we are told "The sins of some men are manifest, going before to judgment, but some, they follow after. Likewise the good works of some are manifest, and they that are otherwise can not be hid."

Under the law which was a shadow of good things to come, it is written, God will bring every work into judg-

ment, with every secret thing, whether it be good, or whether it be evil. Jesus testified, "For every idle word that men shall speak, they shall give account thereof in the day of judgment." To whom is this account to be rendered? To God in his saints, through and by whom He judges the world. Daniel tells us of a time when judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The Apostle confirms the same: "know ye not, the saints shall judge the world?"

Jesus said to his disciples, "When the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." John saw twice twelve thrones, on which sat twice twelve Elders around the central throne, showing an equal participation in this judgment, by the feminine half of humanity, as our Prophets reveal to us. Else, why has woman reason, judgment, conscience and understanding to sift and weigh evidence.

In describing the judgment of the first resurrection and Millennial reign, the Seer says, "I saw thrones, and they sat upon them," but he does not denote their number. Daniel also, is indefinite as to number, saying, "The thrones were placed." There may be twelve thousand or twelve times twelve thousand according to the number sealed out of the tribes of Israel, for aught that appears to the contrary. Be they few or many, they evidently signify judgment and dominion given to those who sit on them.

These Judges having been tempted

like ourselves, and having been purged even if they have not yielded to the same extent, can be touched with a feeling of our infirmities, and wherein themselves have suffered, are able to aid those who are alike tempted. Here then, is the tribunal before which, in due season we must all be made manifest, and here is found the mercy seat from which is dispensed the healing and covering power of a true atonement. For Jesus testifies through his servant John, "He that overcometh, shall sit down with me in my throne, even as I overcame and have set down with my Father in his throne."

Having been anointed with the same Holy Spirit, and baptized thereby into death of the carnal life, as Jesus was, and having overcome death, and him having the power of death, as Jesus overcame, they are one with Christ, and execute that same judgment and rule in his commands. The prayer offered by Jesus, that his disciples might be one with him, as he was one with the Father, signifies as much as this, to those in whom it is fulfilled and fulfilling. So testifies one who has experienced the cleansing effects and overcoming power dispensed in this judgment.

*Mt. Lebanon, N. Y.*

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#### THE OLD YEAR.

MARGARETTE DAVIS.

Now the dear Old Year is ended,  
Joy and sorrow both have blended  
In its passing days.  
And 'twas best so, both were given  
By our Father wise in heaven,  
Render we sweet praise.

Backward as the leaves we're turning,  
Precious lessons we are learning,  
Ne'er to be forgot.  
Here are words unkindly spoken,  
There are obligations broken,  
All for want of thought.

Sad the hours we thus have squandered,  
As from duty we have wandered,  
In forbidden ways,  
Yet the heavens bear us witness,  
How we've yearned for angel fitness,  
'Mid these trying days.

Yearned for faith that is abiding,  
For a trust always confiding,  
In our God above,  
Who will give when earth shall fail us,  
And when inward foes assail us,  
His protecting love.

Gracious Father, we surrender  
All to Thee, our sure defender,  
Whatsoe'er betide.  
Where Thou leadest we will follow,  
Each to-day and each to-morrow,  
And thy wisdom bide.

Cover in thy loving-kindness,  
Missteps taken in our blindness,  
Often do we stray.  
Yet we seek thy kingdom holy,  
Though we make the journey slowly,  
Lengthen out our day.

Counting up our gains and losses,  
Merged in love are all the crosses,  
Of the good Old Year.  
Cancelling all claims and debts,  
As friends we part without regrets,  
Faithful, good Old Year.  
*East Canterbury, N. H.*

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#### ECONOMY.

MARTHA J. ANDERSON.

ECONOMY was one of the first lessons taught and practiced by the founders of our communistic home. Though actual want prompted its exercise in a great measure, yet it was undoubtedly a well grounded principle, born of a

faith that includes every virtue which ennobles the life of the individual, and binds together in social compact a self-sustaining community.

Necessity is the goad that urges to industry, and poverty in one aspect is better than riches, as it brings out sterling worth of character, especially if persons are prompted by noble impulses and a philanthropic desire to toil for others equally with themselves.

This is as the good poet says,

"A toil that gains with what it yields,  
And scatters to its own increase,  
And hears while sowing outward fields  
The harvest song of inward peace."

Three years in the wilderness, with a hard struggle for material subsistence, gave Mother Ann Lee and her devoted co-laborers, ample scope for the exercise of all their faculties in saving and accumulating the necessities of life, that they might have enough and to spare for those who should embrace the truth as was manifested in the New Dispensation, and practically exemplified in the revival of the Pentecostal spirit, when souls were baptized into an element of unselfishness, and "they had all things in common."

By close economy, hard labor and an exceeding self-denial, some property was accumulated, and in a few years they were able to build houses suitable for associative purposes. Land was from time to time added to their possessions, some of which was dedicated by those that believed.

How earnestly the little band of zealous souls toiled to gain their desired ends, and so devoted were they to each other's interests,—“in honor

preferring one another”—that when it was agreed to gather the Church of the Believers into order at New Lebanon, it was a carefully considered question just where they should locate. The leading Brethren were so anxious to maintain a spirit of love and fellowship, that each waived his choice for another's decision, until at last, a quantity of fine lumber was procured by one of them, and unloaded on the present site of the present Church Family. "There," said he, most emphatically, "that is for the Meeting house." On that spot it was reared by their own hands, and "where the body was, thither the eagles were gathered together;" for the people came from all the little hamlets of the country round about, where the word of the new life had been preached, and the good seed had fallen in sincere and honest hearts, and in joyfulness they dedicated their all to one united interest.

How happy were they in their simple occupations, ministering to each other's needs, "Not slothful in business, but fervent in spirit, serving the Lord." Sustained through adversity, trial and persecution by a strong uplifting faith, they went forth clad in its panoply; not with swords to slay, but with implements of husbandry to clear the forests, turn the virgin soil, and dig wells, that their bread and water might be sure. Many simple devices and industries procured their clothing and the needful comforts of home.

All this noble effort served to bind them in close social and spiritual relation, and after each day's labor was

done, they forgot not the assembling of themselves together to praise and worship God, and build one another up in their most holy faith.

In going from place to place, on her heaven-sent mission to spread the glad tidings of salvation; Mother Ann Lee never failed to inculcate simple and appropriate lessons in regard to the everyday duties of life; in these, order, cleanliness and economy were paramount, and essential to godliness of character. She would often say, "Be prudent and saving of the blessings God has so graciously given; for you can not make one spear of grass to spring up, nor a kernel of grain to grow, neither can you create aught that supplies your physical needs. Be careful, be thankful, and ever realize your dependence upon the Giver of every good."

She exhorted the people to gather up the fragments, and as a practical example against extravagant customs, would make her meal of the leavings on the plates, remarking, "If you have anything to spare give it to the poor." Hence came the practice among Believers, never to take any more on the plate than could be eaten; which remains a good testimony against the senseless and wasteful manners of the world.

Thoughtfulness and care was impressed on all their goings forth. Attention to small things, preserved neatness, order and thrift about house and farm. Gates were kept closed; no tools were left broken or exposed to the weather to rust; barns, sheds and shops were kept tidy, each member was expected to pick up and save, and no

spiritual blessing was ensured except in strict obedience to order and duty.

How carefully the young people were disciplined in regard to not marring furniture, windows or walls; they were instructed to walk lightly, to open and close doors softly: to speak gently and respectfully; to have a care for their clothing, especially their shoes, which require frequent attention to keep them in good repair. There was much salutary instruction and godly example that tended to curb the rough animal nature that is manifest in the unprogressed and unrestrained natural human being.

A fulness of unearned blessing is a doubtful inheritance of good; for he only knows the worth of wealth, who has first realized want and privation in acquiring it. And how often we behold a painful lack of appreciation on the part of those, who, though bred to penury, are thankless when an abundance is bestowed upon them. Lifted above their real estate, they murmur at God's manna sent, and long for the flesh pots and gross habits of the low life in Egyptian bondage, which they first thought they loathed. Are we not too generous in the distribution of communal goods to those who have no claim and have not proved themselves willing and obedient?

If every garment given should be the equivalent of a certain amount of work performed on the part of the novice, there would perhaps be greater appreciation of its worth. But, in our homes where consecrated labor of the few supplies the wants of many, especially of those who are incapacitated to earn their own living—there



is often a sad lack of the virtue of economy, and a tendency to discard clothing before it is sufficiently worn; and in other ways to be careless and thoughtless. Prudence garners greater treasures than money can buy.

The wealth of her store-house is the eternal riches won by diligent toil and a careful spirit; for he who holds every blessing sacred, and becomes a faithful steward of God's good gifts, will never suffer poverty of spirit.

Let us build on the firm foundation of enduring principles that support the temple of Truth; not removing a stone here and there, thus weakening the structure, but, by adding virtue to virtue, rear an asylum for those who, "Seek first the kingdom of God and its righteousness." Then will the addition of temporal things—the outcome of united and unselfish service, prove an equal blessing to all who share the interest of our beautiful communal homes.

*Mt. Lebanon, N. Y.*

SHAKER STATION, Ct., Jan. 1893.

DEAR CHILDREN;—Another year of life is forever gone. Have you wisely improved it? Not an hour nor a moment can now be recalled whether they were spent in doing good or ill. Begin the New Year right. If you would save hours do not waste moments. The days are fast speeding away. Take each one as a gift to be used in God's service. Improve your talents and you will receive the reward. Let no moments run to waste, years have come and gone in haste.

Fight against sin and subdue it. For-sake wrong doing to-day. Delays are dangerous and often prove fatal and time is none too long for repentance. Every victory strengthens the victor. The suffering which sin brings is the inevitable con-

sequence of that sin. "Pleasures in a sinful way, while they flatter you ever betray." Keep good vows better this year than you did last. Each day make your heaven. Duties even in small things are duties still. The duty of the hour is to live right now. There is no pleasure like duty well done. Struggle for a clean heart. Base your actions on principle. "A lack of principle is often the principal lack." Never evade the question, Is it right? "The pure in heart shall see God," therefore be so pure that you can see godliness in each other. A conscience unspotted is heaven within. Your Brother,

DANIEL ORCUTT.

### WITHOUT FAULT.

NANCY G. DANFORTH.

How pleasant the thought that we may stand with the redeemed on Mount Zion! How the heart swells with rapture as we anticipate the glorious prospect! But what must be our attainments to entitle us to this claim? We read that "in their mouth was found no guile." This, then, is their condition, and for this perfection we must strive.

The Apostle says, "If any man offend not in word, the same is a perfect man and able also to bridle the whole body;" thus bring the life in accordance with the Divine will which is unbounded love and charity for all.

This heavenly love extends to all; even the most sinful and erring are objects of Divine love and pity. As "out of the abundance of the heart the mouth speaketh," it is evident that the heart and mind must be cleansed from all evil thoughts and hard feelings, by the truth and fire of the gospel testimony, until in truth, we can in honor prefer one another.

When the love of God reigns supreme in our hearts and we can lend a helping hand to those in need, without judging their worthiness, or despising their infirmities, then we have begun to control our whole being, so that "in our mouths will be found no guile," and we can "stand without fault before the throne of God" to-day and each day as time rolls on.

God grant that we may all strive for this glorious attainment.

*East Canterbury, N. H.*

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### PASSING MOMENTS.

AMANDA TIFFANY.

How precious the moments so swiftly passing, like pearly dewdrops at early dawn in the sun's bright rays, they quickly vanish; are gone forever past recall.

How careful we should be well to improve each one, that in the future we may look back on a well-spent life without regret; happy in the thought that the seed we sowed in the spring-time of life, has yielded a rich harvest of golden grain; that the journey of life has been a success, though fraught with many dangers, trials and disappointments. Our path may not have been strewn with flowers and the sun may not always have shone brightly to illumine our way; but it is consoling to know we have been led and guided by Omnipotent power; that blessings, innumerable, have been ours to share, while heavenly peace like a mantle enshrouded our souls when we kept the strait path of duty.

Then let us open our hearts to the

glorious rays of gospel light, and carefully cull the roses, as we journey, avoiding the thorns, contention, envy and strife, the bane of all happiness, and cultivate only love and gospel fellowship.

We are called of God for a purpose. Let us be sure we are of the chosen number who will choose to do his work with singleness of heart.

Now, why have we, in particular been thus noticed? Because we are more worthy than others? Ah, nay! But God will always have a chosen few for a beacon light to the world, a pavilion wherein the sin-sick and weary may find shelter and rest.

We have been gathered from a world of strife, into the vineyard of the Lord, not for a selfish purpose, or merely to gain peace and salvation for our own souls, but as co-laborers with the spirit of good, to sow, water and nourish faith in other souls, and by right living ourselves, be able to lead them home to God.

I think the wisest and surest way to improve the passing moments, is to perform all life's duties well; ever to keep in view the golden rule. This will insure happiness and make life's labor a success and faith and works will combine in a practical Christian life.

*Mt. Lebanon, N. Y.*

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1,200,000 of little birds are destroyed every year in the department of Moselle in order to minister to the love of ornament. All the world over a like destruction is carried on, and we say that the clergy are responsible for this inhuman freak of fashion.—*Our Animal Friends.*



[Contributed by E. A. Stratton.]

### PLANTING SEED TOO DEEP.

IN the teacher's chair, in the Bible-class room, in the superintendent's desk, and in the pulpit, there is always danger of over-heaping soil on the seed of truth.

Too much comment may kill out the life of the text. To begin with, he who sows must have clearly in mind the distinction between the seed and the soil. "The seed is the Word"—God's Word, not man's thought about that Word. That Word needs to be handled as seed. It should be planted with judicious care, and not over-heaped with soil of any sort. Soil is necessary. Planting below the surface, by a stimulating question or a suggestive remark or a helpful illustration, is better than broadcast sowing on the bare and hard earth.

But, after all, the seed is the chief thing, not the soil. Yet there are teachers and superintendents and preachers who take one or two grains of good truth-seed, and then devote themselves to shoveling earth upon it until the seed is buried out of sight and hope forever. The seed was good enough, but it was killed in the planting. In all attempts at planting the seed of God's Word, in class or school or congregation, there is good reason for the old rule, "not to plant seeds more than five times their diameter in depth."

Heaping soil on the seed is the great barrier to seed-growing in every field of human effort. Mistaking this soil-heaping for seed-planting, is one of the commonest errors of those who long for mental and moral harvests and fail of them. Many a housekeeper would have better servants if she planted more seeds and piled up less soil over those she did plant in her talks with her servants. Many a merchant or manufacturer or banker or overseer of laborers kills nine-tenths of the seeds of instruction he uses by the useless words of fault-finding or of reproach which he heaps over his counsels to those who are under him. Many a man fails of permanently interesting a neighbor in his personal affairs,

because when he has planted the seeds of information about his case he buries those seeds beyond hope of life by his endless explanations and reasons for desiring help and sympathy. Many a person who recognizes his fault in a former interview with an acquaintance, and desires to make confession of it buries the seed of apology and regret under such a mass of soil in his new words about the original cause of misunderstanding that the seed itself fails to germinate, while the soil-heap above it is a new barrier to free intercourse between the acquaintances.

In all our sowing for a harvest in the hearts of any of our fellows there is good reason for the old rule, "not to plant seeds more than five times their diameter in depth." Not the covering soil but the lightly covered seed gives hope of a harvest in planting.

If we are to reap where we have sown we must choose our seed, must plant it wisely, and must resolutely refrain from crushing out its life by what we heap above it merely because soil is abundant and we enjoy shoveling.

This truth would admit of many more specific applications, but here is soil enough for this seed. Now let it germinate.—*Selected.*

### GENTLY.

J. FRANK AREHART.

GENTLY speak in accents tender  
Of those friends ye loved of yore,  
Though perchance they may not render  
All the joys they gave before.  
There are few whose lives are blameless  
Who have nothing to regret;  
Then let others faults be nameless  
Or forgive them and forget.  
'Tis no trifle that we cherish,  
When we find and prove a friend;  
One whose homage will not perish,  
Growing stronger to the end.  
But should dark clouds over shade thee  
And old friends grow cold, yet  
Think how happy once they made thee,  
Then forgive, but ne'er forget.

*Selected.*

## THE MANIFESTO.

JANUARY, 1893.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

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**Editorial.**

IT must have been a pleasant season for St Paul, when the illumination of his mind was so clear that he could enter into an element which foreshadowed the heavenly state, and could see God's glory becoming the center of attraction, when all the things of this life would become secondary or fall entirely into insignificance. Caught up into the heavens and divested of the selfishness of earthly surroundings, he became anxiously interested in aiding those who fortunately came within the sphere of his action.

So absorbed was he in the spirit of the testimony of Jesus, that he declared himself thoroughly separated from all worldly relation, and from henceforth, said he, "We will know no man after the flesh." All the long list of selfish relations that had come down to him from the days of Adam and Eve, including the cousins and uncles and aunts, were from this date, to be cancelled from the note book of remembrance, and a clean page opened, on which to place the record of his new calling.

"Therefore," said he, "if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new."

What subject could embody more depth of interest than that which assures us that all things will become new: and that this renewal will not cease till every follower of Christ Jesus is included.

The testimony of living truth, even from the day of the Baptist had been to repent, to change the mind, to make the crooked paths straight, and to be baptized into the Holy Spirit; and not only this, but it was imperatively taught that all who accepted the name or gospel of Christ, should depart from iniquity. All through this incisive testimony was to be found the life of the word of God, and the ministration which would enable the recipient to make strait paths, and then to deny himself of all ungodliness and every worldly lust.

The old things were to be done away and all things become new; and then to make the state more in harmony with the life of Christ, all these new things were to be of God.

What a wonderful work it must be, that will baptize a man into a new element so thoroughly that it will wash from him all remembrance of his selfish inheritance. That will give him a place in the brotherhood of Christ, and so cleanse his memory that he will not know even his nearest relatives after the flesh, as these may, by the grace of God become transformed into the likeness of Christ. Buried in baptism with the son of God he comes forth a new creature, with a new name and in unspotted garments, to find himself a member of the new creation, and breathing the "breath of life."

The good apostle, at this time, was so deeply absorbed in his subject that he saw clearly, the work of spiritual resurrection. He had lived as a selfish man, in the order of nature, and he had coveted the relations of that order which made him not only narrow in his work among men, but aroused his worst passions, and made him the cruel persecutor of an innocent people.

He now saw that Christ and the spiritual resurrection was on an elevation above this sensual sphere in which he had, himself, walked. At this time, he says, "It pleased God to call me, and to reveal his "son in me; and immediately I conferred

not with flesh and blood." Mark the difference in this decided mind, to the call of God, from that of those undecided characters who wanted to be disciples of Jesus, but hedged their own way with many foolish excuses, and then thought to hold a close relation to the world. It is no wonder that they went away sorrowfully.

One says;—"Let me first go and bid them farewell, which are at home, at my house." We have known just such instances. With Christ on one side and a selfish relation on the other, he stands like the "doubtful hesitator," fearing to decide. The poor creature says, "My relatives will think so strange of me."

Indeed, they will, but if your call is from God, your return visit may cost you your spiritual life.

"Suffer me to go and bury my father," said another undecided would-be-disciple. Of course this must touch the sympathetic heart of the loving Jesus. Funerals in that day were quite like those of the present, a place where one can be seen of men, to display every shade of mourning. In the cities, at the present date, they put on an air of fashion, and in the country it is a good place to transact business.

Jesus knew perfectly well that these excuses were of the thinnest quality, and to the last speaker he said,—“Let the dead bury their dead; go thou and preach the kingdom of God.” This command was

more imperative than attending a funeral or the bidding farewell to some selfish relative.

This building of a Christian home is the forming of new relations, and demands of those who enter it, to become new creatures, and to grow into a new and spiritual resurrection. When all things become new then that beautiful prophecy of the day of restoration will be fulfilled, as recorded by the prophet Zephaniah;—"Then will I return to the people a pure language, that they may call upon the name of the Lord."

How much we need, and how very anxiously we may anticipate the coming of that day of the Lord when this pure language will be numbered among the new and choice blessings vouchsafed to God's people. No doubt there will be a growing appreciation of the study of English grammar, in that day, for even now that teaches us to use the English language with propriety, and the inference to be drawn is, that those who use unclean and profane words have not been taught in English grammar, nor studied the rules of propriety.

No one would believe, for a moment, that Jesus in his disciplined state of mind used other than the most correct language, as he emphatically urged it upon others to let their yea, be yea and their nay, be nay, in order to establish a concise and correct use of speech.

A Christian people should be Christ-like, and if we believe that

he was careful of his language, in conversation, among men, we hold ourselves at a great disadvantage if we grow indifferent on this essential subject.

☞ WE had intended to publish in this number, all the articles received in memory of Elder Daniel Boler, but were prevented by unforeseen circumstances. They will now appear in the MANIFESTO for February.

#### THE BEST WE CAN.

WHEN things don't go to suit us,  
Why should we fold our hands  
And say, "No use in trying,  
Fate baffles all our plans."  
Let not your courage falter,  
Keep faith in God and man,  
And to this thought be steadfast—  
"I'll do the best I can."

If clouds blot out the sunshine  
Along the way you tread,  
Don't grieve in hopeless fashion  
And sigh for brightness fled.  
Beyond the clouds the sunlight  
Shines in the Eternal Plan;  
Trust that the way will brighten,  
And do the best you can.

Away with vain repinings;  
Sing songs of hope and cheer,  
Till many a weary comrade  
Grows strong of heart to hear.  
He who sings over trouble  
Is aye the wisest man.  
He can't help what has happened,  
But—does the best he can.

So, if things won't go to suit us,  
Let's never fume and fret,  
For finding fault with fortune  
Ne'er mended matters yet.  
Make the best of whate'er happens;  
Bear failure like a man;  
And in good or evil fortune  
Do just the best you can.  
—*New York Ledger.*

## NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.  
November.

Thermometer.	Rain.	Snow.
1891. 35.98	3½ in.	1 in.
1892. 36.45	3½ in.	4⅛ in.
Highest Temp. during this mo.	64.	
Lowest "	" "	14.
Number of rainy days	" "	6.
" " snowy "	" "	6.
" " clear "	" "	8.
" " cloudy "	" "	22.
C. G. R		

Dec. 11, 1892.

With this number of our welcomed little periodical, we wish our dear friends, "A Happy New Year." This to us is not an idle pass-word, but from our hearts we send a greeting to all, trusting that happiness the result of faithfulness, may rest as a benediction in every home which the MANIFESTO visits.

Our harvest months seem to have been a reaping time for more than the sowing of men; for the Angel Reaper has garnered four sheaves from our field, so fully ripened, that it was indeed a well-timed harvest. The last of these, Sister Betsey Crosman was gathered just in time to be in at the angels' Thanksgiving.

As these noble veterans of our cause pass on, does it not behoove us to look well to the position we hold in the ranks, to know that not only shall our names be upon the roll-call, but that our lives shall be an entire consecration.

Let no one allow himself to be mustered in, only for the daily rations. We have a steady, upward march to make, and it needs the single-hearted, valiant, earnest soldiers, brave to conquer the foe within, and courageous to contend with prevailing errors, which inevitably creep into every organization, by the way of unregenerated human nature.

On the occasion of the funeral of our worthy father, Elder Daniel Boler, we were happy to meet even though for a short time, so many loved and honored

representatives of the Eastern Societies. Need we wait for funerals for the much needed conferences of leading members? Will not our second century, begin a new era?  
A. J. C.

North Family.

Dec. 12, 1892.

"O how swiftly time is passing;  
And 'tis precious to me:  
The moments are rolling  
As the waves of the sea.  
They are solemn and weighty  
As they roll one by one,  
And exclaim with a meaning,  
Ever gone! ever gone!"

This I feel, and in a degree realize. We have in the last eight weeks passed through various changes that have opened the way by which can be brought about among ourselves that long denied spiritual revival, with its wave of "New Life," that will start the new growth, and develop, or reveal, or bring to fruition another degree of pure gospel truth embodied in the gospel of Christ and our ever blessed Mother Ann. The chief change that we have met with, that will, in my understanding help to bring the long desired spiritual wave, was the holding of a Convention, or Meeting on the 13th. of November last. Which Meeting was composed of delegates from ten Societies. These were brought together, accidentally, incidentally, or providentially just as any one chooses to take it. It was on the occasion of the funeral of our beloved father Elder Daniel Boler. To Elder Henry C. Blinn next to Providence is due the credit of holding one of the most profitable meetings ever held by Believers in the past thirty-six years at least. Such a meeting has been talked, and written about for some time but has never been held before.

After the war of 1860 and 65 or during that period the currency of the country passed through several phases. At last it reached the stage that the promise of the government in the form of paper notes were not worth more than half their face value: after the war, there were long talks and much written about the return to specie payment; to resume as they called

it. Well, how to bring that about was the subject of long and warm discussions; Lincoln the then wise head and leader, said, "Well, the only way if we are going to resume is simply to resume." The people through their representatives had the power and all they had to do was to exercise it. Is it not just so with ourselves? We see many desired changes which we wish and desire, should be made for the better understanding of our gospel, and for the further development of our pure and holy faith. Is there any other way to bring it about than by just going to work and doing it? And can anything be done except by somebody doing it? If it can, then it might be profitable for us to understand the how and the where and the who.

We have had very open weather, no snow or ice of any account, so we have got pretty well tided up and are preparing to do a little in the broom business. We have not done much for several years so we shall have to move slowly and be sure that our religion goes into every broom we make; that it may be a gospel testimony in every house or home, where it may be called upon to do duty.

D. O.

Center Family.

Dec., 1892.

The Christmas season is fast approaching, that great season of joy and gladness to all. The great day of all days in the year, when all the world can rejoice and be glad that one was born who has made the world better and happier. The family send their Christmas greeting to their friends who read the MANIFESTO and wish them a Merry Christmas and a happy New Year. Time flies and the seasons come and go, a reminder that we will all soon be in another world and our places filled by others.

The winter has been pleasant and very little snow at Mt. Lebanon, and the hills are brown and bare. The family have all been well this winter except a few colds. Thanksgiving day found the family very thankful for the good crops of the last season

The Family had the Church Family with us at the morning meeting, a very pleasant season enjoyed by all that were present.

On Sunday afternoon, Dec. 11th., we went over to the North Family to hear. M. M. Pomeroy of New York speak on the religious movements of the day, especially the Salvation Army. He gave a very interesting account of the work in which they are engaged and the good they are doing. With his broad and liberal mind he takes in the whole world, he also freely acknowledges that Believers are a power for good and thinks they should imitate the Salvation Army, in preaching our faith that others may become partakers of our gospel. G. O.

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### Watervliet, N. Y.

Second Family.

Dec. 1892.

THERE is nothing eventful at this season of the year. We are busy gathering our usual supply of fire-wood. Our gospel friends from Groveland are now all with us; the last, but not least, was Elder Alexander who arrived Friday the 9th. We are glad that they have been able to get moved before the extreme cold weather. We also feel that they have not only added numbers to Watervliet, but much spiritual strength.

They are as comfortably situated bodily as the short space of time could make them. It will take some time, no doubt, to make it seem just like home. But they are cheerful and feel the additional spiritual union and strength will more than compensate for the cross, if so it be, of the removal. Elder Andrew Barrett of Harvard made us a short visit; we are always pleased to see such consecrated souls as we know our good Brother to be.

Let us all resolve with the coming year to live closer to our gospel call, not only hearers of the good word but doers of the needful work, that will bring joy and peace.



## North Family.

WHEN the Revelator saw in vision a mighty host that were virgin souls, the goodly company that we found on arriving here, were part of that band. O those blessed Fathers and Mothers, dear Brethren and Sisters that constitute the household of faith, and that blessed communion we are privileged to enjoy with them. Nay, the world cannot give, neither can it take it away.

We have been welcomed with open hearts and hands, and for the kindness extended to us, we bow in humble gratitude.

We are trying to bring concord out of the temporary confusion incident to moving so far. Blessing has attended our efforts and may those who bear the burden in our communal homes be sustained in their efforts to promote and advance this glorious cause.

We are all here at Watervliet, the home of our beloved Mother while in earth life. May her spirit ever hover over thee and shield thee from the tempest, that there may be a home, a house of refuge for the weary, and sin-sick souls when tired of the contentions of worldly conditions and willing to renounce them, all can find a haven of rest.

H. D. G.

Alfred, Me.

Dec. 1892.

THE winter term of school commenced Nov. 22, with sixteen scholars.

An Otto Gasoline Engine has been put into the Dairy to take the place of the hot air engine formerly used for separating the milk and churning the butter. We hope it may prove as satisfactory as anticipated.

The old year is nearly at a close and the New Year about to dawn. As we look back through the past, can we count as many victories as we hoped for when the year began? if so, it is well with us, if not, let us pray for more courage, strength and Christian fortitude that the coming year may bring to our souls that growth of the Spirit we all sincerely desire.

We extend to every one in our Zion Homes, our purest and earnest prayers, that the coming year may be a happy and prosperous New Year.

F. C.

## Shaker Station, Conn.

Dec. 1892.

JESUS said, "I have meat to eat that ye know not of." If the meat that perisheth is good and desirable, the meat that endureth unto everlasting life is much more needful. There is no hunger like the hunger of the soul for spiritual food. Many persons desire peace and rest in a worldly life but find continual unrest. True rest is found only in a godly life a sinless condition. "Godliness is profitable unto all things" It is as blessed as it is profitable.

Choice literature is sometimes chosen for New Year's gifts, often very appropriately. It is natural to make use of what interests us, as an expression of our interest in others. A gift of the MANIFESTO for one year to our friends, who are not now blest with its monthly messages of purity and truth, might be productive of much good. Let us try it.

Special grain for fowls at this season of the year, such as buckwheat, flax-seed, wheat and oats, make excellent changes used in small quantities in connection with the regular diet. A good supply of coarse food is very essential to the health of the flock. Loose or poor heads of cabbage stored by themselves are the best and most easily obtained green food for poultry during winter. Two or three heads hung so that the fowls can easily reach them, and renewed when necessary will well repay the trouble. Onions are very good to mix with the salt food. Poultry keepers must exercise judgment in the selection and changes of food in cold weather. A change of rations two or three times every week will give strength, tone and appetite to chickens. D. ORCUTT.

Enfield, N. H.

Dec. 1892.

IN union with our precious kindred elsewhere who are doubtless preparing their contributions for the coming MANIFESTO, we likewise hasten to sign our final Notes for the departing of the grand old year so soon to be numbered with the past; but before we bid our friends adieu

would send in advance to one and all, our best wishes for a Merry Christmas and a Happy New Year.

Since we find that there is nothing more worthy our strife than the cultivation of kindly thoughts and deeds toward our gospel relations, we pledge anew to grow these ennobling graces by toil and care until we become "the Angels in the way," to our dear Brethren and Sisters who with us are on the pilgrim journey toward a purer, higher life.

We are at present date enjoying a very pleasant visit with our good Brother, Thomas Evans of East Canterbury, N. H. He seems earnest and hearty in the strife to become a true heir of the kingdom. May the powers of good above and around sustain and strengthen him, is our earnest prayer.

To-day we are again called upon to consign to its kindred dust the mortal remains of our loving Sister Tirzah Whittaker of the South Family. How rapidly the aged in our Society are passing on; soon the few now remaining will all be in brighter mansions with kindred souls who have been their loved companions in earth life.

We have enjoyed many bright days since the frost king first nipped our fingers, but winter must have its full reign. J. R.

North Family.

Dec. 1892.

ESTEEMED EDITOR:—No doubt other pens have chronicled the death of our worthy Sister, Hannah Taylor, who passed to spirit life, Dec. 3rd. As her life was ebbing away, she asked those in attendance if the Dec. number of the MANIFESTO had come, and added, that one of the hardest things for her to leave in exchanging worlds, was the MANIFESTO, stating she had not failed of reading every issue of the paper since its first publication. A grand tribute of appreciation; denoting a strong love for our herald of truth.

As one after another the aged throughout Zion enter the realms of immortality, reflective minds can but experience a thrill of sadness, as less of this class means less

moral and intellectual strength, yet the rich legacy which the translated ones leave, a treasure of Christ-like examples, are potent factors to stimulate and encourage us to work the works of righteousness, thus fulfilling our God given mission; a life service fraught with due reverence to our fellow-beings, and activity of those qualities which cheer, bless, and forgive as we would be forgiven.

From the lives of our departed, loved ones we learn the lesson that works, not personal theories, are the polishing forces of life. In that domain where we shall be known as we are, true worth is recognized at its full value, and spiritual affinity seeks its class. Here our noble, tried kindred are going, and imitating their worthy examples, we are joining this band of spiritualized characters.

May the New Year unfold to us all renewed blessings, and record to our lives greater victories over the selfishness of the human heart.

We express our thanks to the Editor, and all who aid in publishing our MANIFESTO. G. H. B.

Ayer, Mass.

Dec. 1892.

A PROUD, irritable, discontented or quarrelsome disposition can never be happy. He has thrown a tempestuous atmosphere around himself and must forever move in the region of storms. He has employed sure means to embitter life, whatever may be his external circumstances.

He has been the architect of his temper and misery must be the result of his labors. Such elements in Society seem to mar the peace which rightly belongs to the cheerful, contented workers. Like a foul disease it impregnates the surrounding atmosphere. Such persons are ever finding fault with present conditions. Their part of the work is always the hardest.

Heaven is full of sunshine and happiness, made so by the cheerful spirits that have left the earth, crowned with a blessing. Better let the spirit of discontent go



to the land of forgetfulness, among the shadows. The fruits of this spirit are angry feelings, selfishness, jealousy, envy and despondency. All are discouraging and very injurious to the mind.

Ten cloudy days may pass over a garden without winning a flower, but no sooner does the sun shine, than hundreds of roses open upon the air. Good cheer divides our burdens and carries many of them: so farewell to all discouragement.

December finds us busy looking after the stock and hauling wood. The great strife among the farmers, just now, is more milk. Twenty-eight cents for eight quarts of milk is quite a stimulus to milk producers; and it would do you good to see the milk cans that go to Boston, daily, over the Fitchburg R. R. We have had quite a fall of snow and this makes traveling a little more expeditious. A. D. B.

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#### West Pittsfield.

Dec. 12, 1892.

In contemplating the approaching close of the year ninety two, which was ushered in seemingly but a few days since, we are led to exclaim, Oh! time, thou art fleeting and mutable. Whither goest thou, and what are the records thou hast chronicled? Will the Omniscient Father read them with satisfaction or displeasure? Are noble deeds, kind acts, loving words and charitable feelings registered there? May we so adjust and order our conduct each hour that passes, that our record may entitle us to an inheritance with the good and the true.

Winter is fully enthroned, as evidenced by an occasional shower of pure white snow-flakes, by the piercing winds, cold rains, and biting frosts. We deeply regret our unfortunate absence from home, where so many precious gospel friends centered, when on their way to Mt. Lebanon to pay the last tribute of respect to the sainted Father; the late Elder Daniel Boler who for so long a period of time has so efficiently and judiciously, acted as Leader and Counselor in the Shaker Church.

In him is verified the beautiful Script-

ural passage,—"An honest man is the noblest work of God." Redeemed from earth and all things of an earthly character, he has ascended to the celestial regions, there to mingle with the glorified throng, bearing the palm of the victor, and wearing the crown of the conqueror.

On Thanksgiving day we enjoyed not only a feast of good things for the physical part of our beings, but the mental and social parts were supplied as well. It being the Centennial year of the founding of our Society, a royal celebration was beautifully planned and very creditably executed by the younger portion of the Community.

Songs prepared for the occasion were sung, recitations and dialogues spoken, appropriate selections read, and altogether it was an interesting entertainment.

In our humble opinion the Oct. No. of the MANIFESTO was most excellent. May the New Year that is soon to dawn upon us be as rich in blessings as the past year has been, with an addition of all that the great and good Father may deem it wise to bestow. May peace, health and happiness abound. †

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#### Canterbury, N. H.

Dec. 1892.

CHRISTMAS TIME, the "gladdest time of all the year" some one has called it, is almost here, but we doubt if the victims of the coughing, wheezing, and sneezing distemper which is so prevalent just now, can feel in a very cheerful frame of mind. Our changeable New England climate may be a very good thing, but like all the good things of this world, it has its drawbacks.

Our Society are once more all at home. The two Sisters who have been in Boston for the last two months, engaged in selling fancy articles at the Mechanics' Fair, have now returned; as have others who have been away from home, more or less, during the year.

Winter term of school opened the 5th. inst. with ten pupils. A small number, but they represent so many little minds

and souls to be trained and educated, not merely for this present world, but for an immortal existence. Wise, indeed, must the training be, that both the life that is, and the life that is to be, may be to them a blessing and not a blighted life.

E.

Weather Record for November, 1892.

Highest Tem. during the month,	59.
Lowest " " " "	11.
Mean " " " "	24.7
Total precipitation	5.43 in.
Number of days on which—	.01 in.
or more of rain fell,	9.

N. A. BRIGGS.

#### A SELECT THOUGHT.

If Believers know by their personal and social experience that the Christ-life and doctrines "be of God," being effectual in freeing them from sensual slavery, working radical change in thought and habit from the old self-caring, rudimental, animal life, to the new, universal love and care, the angel spheres, what need they more?

*From W. W. Andrews, of Union Village, Ohio.*

Ambition may lead to fame, but self-sacrifice leads to immortal glory. M. J. A.

#### CHEERFULNESS.

LUCY S. BOWERS.

"Good temper is the philosophy of the heart—a gem in the treasury within, whose rays are reflected on all outward objects—a perpetual sunshine, imparting warmth, light and life."

Says Montaigne, "The most manifest sign of wisdom is continued cheerfulness.

A spirit governed and beautified by the power of Christ, chastened and humiliated in and through the pure

love of God will possess that grace of heart, that gentleness of demeanor, that loveliness of character that is commendable in every sphere of life. No hearth-fire circle could have a brighter link; no home a better ornament, and no place a worthier occupant than one who, conquering the passions and powers of a contrary disposition, can manifest the beauty of goodness in continued cheerfulness, it is the *effect* of goodness.

St. Jerome said: "He that hath no bridle on his tongue, hath no grace in his heart;" he that hath no sunshine radiating from his countenance, likewise shows a sad want of virtue. A companion who is cheerful, always seeing the bright side of things and free from unkind discourse, is worth gold, such a soul perpetually overflows with benevolence and sympathy, their good worthy deeds, uniformly joyous and graceful, inspire gladness and distil the sweet influences of love and peace.

High-toned humor, wit mirth and happy frolic are the real leavening powers of life, and probably the best physical and mental tonics in the world. It is debilitating and shows the lack of real stamina to sink dependingly under crosses and trouble. "The gloomy soul aggravates misfortune while a cheerful smile often dispels those mists which portend a storm." Former anxieties should be remembered no more; every uneasy apprehension should vanish; soothing hopes and delightful expectations will then succeed; the countenance will drop its dejected mein; the eyes brighten with a lively cheerfulness, while the

lips express the heart-felt satisfaction in the language of thanksgiving and the voice of melody.

The practice of the Golden Rule will cement the bonds of union, but the habit of fault-finding will prove a great disturber, the indulgence of which requires no talent, no self-denial, no brains, no character, but those who are moved by a Christian spirit and a genuine desire to do good have little time for murmuring or complaining.

There is a beautiful precept, which he who has received an injury, or thinks he has, would for his own sake do well to follow, "Excuse half and forgive the rest."

Use charity toward all; be ever generous in thought and deed; help others along in life's thorny path; we all walk the way of crosses, be our inheritance, conditions and environments what they may, then as far as we are capable of controlling our own inclinations and surmounting all difficulties, let us do so. He who said: "I glory not save in the cross of Christ," assures us in these very words that he did not seek happiness in carnal enjoyment but rather in honest self-denial in which he manifested real pleasure.

Wherever there is a soul on earth led by the spirit of God, and filled by the spirit of God, with good, beautiful and true graces and inspirations, there is a soul which, as St. Paul says, is sitting with Jesus Christ—a soul, already in heaven, though still on earth. Let us have peace, love, joy and inward spiritual light, that it may be said of us as Cervantes said of one, "He had a face like a benediction."

*Mt. Lebanon, N. Y.*

[Contributed by A. C. Stickney.]

#### TEMPERING PROCESS.

THE best steel is subject to the alternatives of extreme heat and extreme cold. Were you ever in a cutlery? If you were, you noticed that the knife-blades were heated and beaten, and then heated again, and plunged into the coldest water, in order to give them the right shape and temper. And perhaps you have noticed that there were a large heap of rejected blades, rejected because they would not bear the tempering process. They cracked and warped; when put upon the grindstone little flaws appeared in some that up to that point had seemed fair and perfect. Hence they were thrown aside as unfit for market.

So souls, in order to insure the right temper, are heated in the furnace of affliction, plunged into the cold waters of tribulation, and ground between the upper and netherstones of adversity and disaster. Some come out of the trial pure, elastic and bright, ready for the highest service; others come out brittle with ill-temper, full of flaws and spots of rust, and are thrown into the rubbish-room as unfit for any but the lowest uses.

Now if you would be of any account among the forces that are working out the salvation of this world, be quiet in the hands of God until he tempers you. Listen to that knife-blade in the hands of the cutler.

"Stop now! I have been in the fire often enough. Would you burn the life out of me?"

But in it goes again into the glowing furnace, and is heated to a white heat.

"Stop hammering me! I have been pounded enough now."

But down comes the sledge.

"Keep me out of this cold water! One moment in the fiery furnace and the next in ice-cold water. It is enough to kill one!" But in it goes.

"Keep me off the grindstone! You'll chafe the life out of me."

But it is made to kiss the stone until the cutler is satisfied.

Yet now see! When all the heating and cooling and pounding and grinding is done, you may bend it double, and yet it springs back straight as an arrow; it is as bright as polished silver, hard as a diamond, and will cut like a Damascus blade. It has been shaped, tempered, and polished, and is worth something.

Be still now and let God temper and polish you, and you will be worth something too. Allow yourself to be prepared for usefulness. If you are so ill-tempered that your character is marred by the flaws of impatience, petulance, and anger, you will be thrown into the room assigned for the useless. Lie still in faith in the hands of God, and let him make something out of you. He will give you a post of holy renown, if you will let him fit you for it. He will cover you with glory immortal, if you will be still in the furnace fire while the Holy Ghost moulds and polishes your soul.—*Selected.*

#### "GROWING RIGHT."

BY S. D. MARSH.

We are growing out, or growing in,  
We're growing in goodness, or in sin.  
We're growing upward, or growing down,  
Whiche'er we will to shame or renown!  
We are growing right, or growing wrong,  
We stand not idle often, or long!  
The way's before; the right or the left,  
'Tis ours to choose the worst, or the best,  
'Tis easy to choose when days are all bright  
The hills all clothed with verdure and light  
It needs the furnace, to temper the blade,  
In conflict with wrong are heroes made,  
Growing in goodness is growing in peace,  
As life grows short, will triumphs increase.  
With face to the right, scorning the wrong,  
Let's be doing while active and strong,  
"Gird on the armor—eyes to the right!"  
"Charge!" See, evil has vanished from  
sight!—*Selected.*

Usefulness increases happiness.

#### KIND WORDS.

EAST CANTERBURY, N. H.

DEAR EDITOR:—I read the MANIFESTO with much pleasure every month and greatly desire for it long life, with abundant prosperity. The same to Editor and managers.

NANCY G. DANFORTH.

#### Deaths.

Peter Stewart, at East Family, South Union, Ky. Sept. 24, 1892. Age, 81 yrs.

He has lived in our Society eleven years and was faithful in every duty. A quiet man, true to principle, and of exemplary deportment. He bore his afflictions with patience, and died the peaceful death of the righteous.

J. W. P.

Betsey Crosman, at Church Family, Mt. Lebanon, N. Y. Nov. 24, 1892. Age, 88 years and 9 mo.

Sister Betsey is the last of that noble family whose names have for so long been synonyms of consecration, virtue and trust-worthiness, in the several homes of our Society. They need no monument to perpetuate their memory, for they will live in the hearts of the people so long as the sun rises over the hills of Mt. Lebanon.

A. J. C.

We'll not mourn when the beautiful spirit  
Is freed from its casket of clay;  
For the unseen life, is the real life,  
The dawn of an Eternal day. A. E. N.

Hannah Taylor, at Enfield, N. H. Dec. 3, 1892. Age 84 yrs. and 6 mo.

Tirzah Whittaker, at Enfield, N. H. Dec. 10, 1892. Age 88 yrs. 7 mo. and 4 days.

Samuel Rubles, at Pleasant Hill, Ky. Dec 15, 1892. Age 77 yrs.

Br. Samuel came to the Society in 1868, and was an industrious member so long as his health permitted.

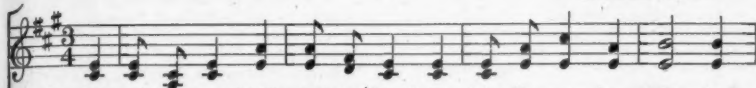
J. W. S.

Olive M. Libbey, at East Canterbury, N. H. Dec. 20, 1892. Age 70 yrs. 11 mo and 20 days.

## LIFE ETERNAL.

*"For neither height, nor depth, nor life, nor death, shall separate us from the love of God."*—ROM. viii., 39.

ENFIELD, N. H.



1. O Lord, I've sought Thy helping hand, Its friendly grasp have felt, And
2. Then to my vis - ion, life and death Be - set - ting - ly appeared; And
3. 'Tis heaven's gift, and par - amount To all the gifts of earth; Though
4. O bless - ed gift, con - sol - ing hope, It brings a joy di - vine To



realized the strength and pow - er Its min - is - tra - tions dealt. I've  
to my soul in trum - pet sounds A voice I plain - ly heard Re -  
pleasure come or pain a - bound, It is of un - told worth. May  
souls prepared by Chris - tian life; I cov - et it as mine. The



sought it in the light of day, And in the shades of night; When  
veal - ing truths from worlds a - bove, With love and beau - ty rife, Which  
pow'rs a - bove di - rect my feet, And min - is - tra - tions bring, En -  
bit - ter cup that passed my lips, The spear that pierced my side, Have



clouds of sor - row o'er me rolled, And when the sun was bright.  
gives a crown of glo - ry bright, Boon of e - ter - nal life.  
a - bling me, ex - ult - ing - ly, A life - long tri - umph sing.  
oped to me a bliss - ful rest, A peace that does a - bide.



## Books and Papers.

### MR. BEECHER'S UNPRINTED WORDS.

THE first of the unpublished material by Henry Ward Beecher, recently purchased by *The Ladies' Home Journal*, will appear in the January issue of that magazine, and presents among other things, the great preacher's hitherto unprinted opinion on "Wine Drinking on New Year's Day."

WE doubt not that the readers of the old *PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH* will be pleased with the December issue, as its contents are replete with thought most pertinent to the day. A fine portrait of Tennyson is followed by a rich summary of the great poet considered as a teacher. Appropriately a very thoughtful sketch of Mrs. Harrison succeeds, entitled, "The White House Grief." "Further Views of the Columbian Exposition" adds to the already long list of illustrations of the great structures going up in Jackson Park. "The Measurement of Skulls or Heads" is practical. So is "Bicycle Record Making," with its characteristic drawings. Several good things fill up the department of Practical Phrenology; and allied to that is the excellent report of the Institute Alumni Dinner, with its many really fine speeches by well-known citizens of New York, who thus show their interest in a noble cause. "Phrenology in the Schools" deserves universal reading. And do the articles one and all in Child Culture. "The Therapeutic uses of the Rectal Injection" gives a trustworthy account of a valuable mode of applying water. And "Some Differences Between Men and Women" will open the eyes, we think, of certain people who seem determined to ignore physiological facts and nature. The editor furnishes an important addition to his series on Systematic Moral Culture that should be copied in all the school publications, and given the widest currency, because of its direct application to the most urgent need of society.

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ARTHUR MAY MOWRY contributes a very suggestive paper on "How Civil Government is Taught in a New England High School" to the December *New England Magazine*. It will interest teachers, and all those interested in the furtherance of true ideas on good government.

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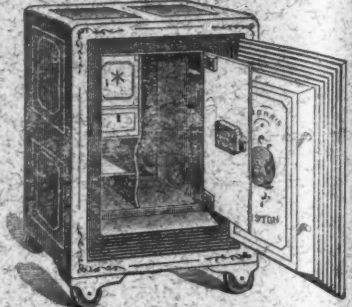
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